
A
LETTER
TO
Mr. JOHN CLARK,
BOOKSELLER.

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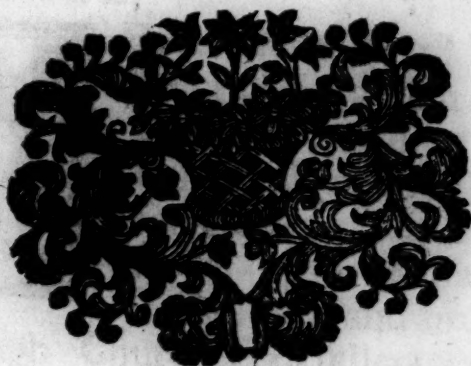
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Mr. JOHN CLARK, *Bookseller*;

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UPON HIS

Printing on both Sides in the present
Debates among the Dissenting
Ministers.



L O N D O N:

Printed for T. COX, at the *Amsterdam*
Coffee-House, near the *Royal Exchange*,
1719. Price 3d.

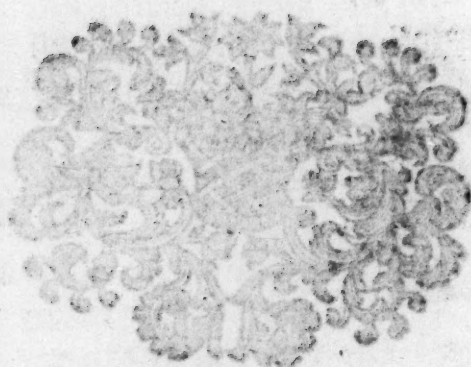
LETTER

TO

MR. JOHN CLARK, Bookseller;

UPON HIS

Printing on both Sides in the present
Debates among the Dissenting
Ministers.



LONDON:

Printed for T. Cox, at the Ashmolean
Coffee-House, near the Royal Exchange,
Price 3d.



LETTER
TO

Mr. John Clark, &c.

Mr. CLARK,



Have often heard you described as a Man with *two Faces*, and as one that would do any thing for *Money*. But this I look'd upon as owing to the spite and malice

of the High Church Booksellers, who were enraged at your printing so *much*, and so *well*, for the *Dissenters*: Or else, concluded the Aspersions cast upon you must come from some of your own *sort*, who had a Quarrel with you for getting their *Trade* from them: Whereas now I

4 A LETTER to

find, you can appear with your *two Faces* to all the World: And whilst your old Friends are beginning to lash one another, 'tis you that deal out the Scandal on *Both Sides*. You seem to me in what you are now doing just like some pitiful *Attornies* I have heard of, that carry one Story to one Person, and another Story to another Person, till they have set them together by the Ears; and then, if they can but make their *own Profit* out of the Quarrel, they care not how *high* it rises, nor how *long* it continues.

I would advise you to pause a little, and to place your self either to one Side or t'other, before you publish any more. For take this hint from an unknown Hand, that before this Controversie be ended, either those who have sat up a *new Test and Subscription*, will lose their Interest and Influence; or there will be a frank and open Declaration for those things that are imposed by *Law*, rather than for any thing required and demanded by a *few hot unauthorised Men*. And then you will certainly be abandon'd by one or t'other; and had you not better cast off *others*, than they cast off *you*?

Perhaps if you should resolve to print on neither Side for a *while*, such Politicks might

might make you an amends *hereafter*. For then you might observe which would become the *prevailing Party*, and so might make your choice at once for the *profitable Side*.

However, if you should go on to print every thing that may turn the *Penny*; let me beg of you that you will take care to know, and be able to produce your *Authors*. I speak this, because it is suspected you have made up a Paper, out of several things you had got Copies of, from your own Hand, or from some insufficient Direction: And this you have printed under the Title of *a true Relation of some Proceedings at SALTER'S-HALL, by those MINISTERS who sign'd the FIRST ARTICLE of the Church of England, and the ANSWERS to the fifth and sixth Questions in the ASSEMBLIES shorter Catechism, March 3. 1719. viz.*

I. Their DECLARATION of their Faith in the Doctrine of the Blessed TRINITY, as revealed in the Holy Scriptures.

II. ADVICES for Peace, with the LETTER accompanying.

III. The

III. The LETTER from EXON
in Answer to these ADVICES.

I tell you, Mr. Clark, it looks as if you had from your own Hand contrived, and ordered the Printing of this Paper, having procured Copies of the several things you mention in your Title. This Suspicion is founded upon such Reasons as I shall now offer, and then leave the World to judge of you as they please. But I imagine that whoever reads the following Pages will so far fall in with me, as not to think it *likely*, that the Body of those *Ministers* whose Names you have publish'd, should be chargeable with so many *Blunders*, and with things that so highly reflect upon *themselves*, as are in those Papers, taking them in the manner you have laid them together.

There is such a Blunder in the very Title, as could not, surely, have escap'd the Eye of *any one* of that *learned Company*. Your Title runs thus; *A True Relation of some Proceedings at SALTER'S-HALL, &c. viz. I. The Declaration. II. The Advices. III. The Letter from Exon in Answer to these Advices.* This Letter, it seems, must constitute the *third Part* of a Pamphlet which is called, a true Relation

Mr. John Clark.

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tion of some *Proceedings at Salters-Hall*. That is, (pray Mr. Clark observe) a *Letter* from *Exon* makes up a great part of the *Proceedings at Salters-Hall*. Certainly this must be some Blunder of *yours*, not of any of those *Accurate* Gentlemen whose Names you have made use of. Had they been the Directors or Scribes, I am perswaded they would have put the Title thus;

A True Relation of some Proceedings at Salters-Hall, by those Ministers who sign'd, &c. viz.

I. A DECLARATION of their Faith, &c.

II. ADVICES for Peace, with the LETTER accompanying.

To which is added, a LETTER from EXON, in ANSWER to those Advances.

Really, Mr. Clark, you should take care not to blunder thus in your Titles, for your own Sake: But in this case you should have taken care also, for the sake of those venerable Persons, whose Proceedings you publish. For those who do not apprehend your Blunder, are apt to make very odd Reflections. They say, that

that the managements at *Exon* have been truly under the Direction and Influence of some at *Salters-Hall*: And that they know not, but the Proceedings at *Salters-Hall* were so contriv'd by the *Faith-Subscribers*, that what was done at *Exeter*, and among these their *Advisers*, might exactly agree, in order to produce such a *Letter*: And therefore, tho' it came from *Exon*, yet is properly enough printed as part of a *True Relation of SOME Proceedings at Salters-Hall*. Pray, Mr. *Clark*, take a little better Advice, when you collect Things to make a *Penny* of, and don't serve your Friends at this rate.

Several Blunders you have made in the *PREFACE*, which therefore would make one further conclude, 'tis of your own, or some *Bookseller's* drawing up. You say, *The World needs not now be told, what Contentions have been in Exeter about the Doctrine of the Blessed TRINITY*. I confess you have told the World something on both Sides, in what you have printed about *Exeter*: But yet the World does need to be told, more distinctly, what those *Contentions* have been about. They have not been, if I am rightly inform'd, about the *Doctrine*

Drine of the Trinity, as you lump the matter; but about the *Manner of declaring* their Faith in the Trinity. The *Ministers* now *ejected*, and those who adhere to them, offering to subscribe any Declaration in the Words of *Scripture*, tho' they refus'd to give way to an "intemperate Zeal, which would make the *Dissenters themselves* abandon their Plea for *Liberty*, and attempt to set up an INQUISITION." This, you yourself have just printed, in the *Preface* to Mr. *Peirce's* Sermon: And therefore I wonder you could put the Case in such an undistinguishing blundering manner, as if the World was satisfied, that the *Contentions* at *Exeter* were about the *Belief* or *Non-Belief* of the Doctrine of the Trinity itself. 'Tis true, the World is too much carried away with wrong Apprehensions; but do you mean to encourage all that is wrong said and thought in the World, to the Injury of your old Friends, that you say *the World needs no further to be told how Things are?*

I tell you, the World *does need* to be inform'd, that *Ministers* are *ejected*, *Reputations* bespatter'd, and many are like to be worsted in their *Livelihood* and *Income*, by Jealousy and *Suspicion*. That

no Accufation of the Crimes for which they are treated fo ill, has ever been drawn up, or prov'd againft them. The World *does need* to be told fome things, which it *fhall* be told in a little time, if your Trade go on to fupport and vindicate *Difsenting Inquisitions*. Mr. Peirce is too well acquainted with the History of *Inquisitions* to call the Managements at *Exeter* by that Name, if he had not what would abundantly make good the Charge.

You further fay, The World needs not be told *what Influence they* [the Contentions in *Exeter*] *have had upon the Peace and Union fo long enjoy'd among Difsenters*. This muft be your way of fpeaking, Mr. Clark; for a Man of Skill in Language would never have confounded thus the Ideas of *Influence* and *Oppofition*. What *Influence they have had!* — What Devaftation, what *utter Destruction*, you fhould have faid, they have occafion'd of the very *Foundations* of Peace and Union.

Then you add; *A matter the more to be lamented, by how much there feems of Difficulty in finding out Means to heal them; [Contentions.]* I have often heard, and read of healing *Divifions* that
are

are made by Contentions; but I never read of healing *Contentions* before. And certain it is, the *Contentions* must *cease*, and be entirely done away, before there can be any *healing* of the Breaches and *Divisions* themselves. But it should seem by your way of Writing, that whatever *Milchief* has been done, it would not require *so much to be lamented*, if it could be *cured*. Let me tell you, the *Guilt* of those who have acted so as to *raise* and *cherish* these *Contentions*, will not be the less as to themselves, nor the *Spirit* and *Temper* one whit the less lamentable in the esteem of others, tho' a wise Providence should prevent the future *mischievous Consequences* of what is now done. I cannot, therefore, forbear imputing such a way of Writing as this, to a *Bookseller*, rather than to a *Scholar* or a *Divine*.

Especially when I go on to observe, that upon your mentioning *Exeter*, and the *Contentions there*, you presently subjoin, *The Brethren on one Side have published their Account, together with the Reasons of not subscribing, &c.* Who can apply this according to the regular way of Writing, to any but the *Brethren on one Side at Exeter*? For there is not so

much as the mention of any else: And yet those who know of the *Account* printed in *London* apprehend you mean *that*. This is like a *hasty Bookseller*, that wants to get a thing done quickly, that he may make the most of it. When you thus speak of the Brethren at *London* and *Exeter* without distinguishing, it must be imputed to Haste and Blunder; since it is well known the *Account* publish'd at *London* was done in no Concert with *Exeter*, nor occasion'd by any Correspondence from thence, as the *Declaration* and *Advices* you have now tackt together plainly were.

After this, you write in the *Plural* Number, *us* and *we*; as if you had some Letter before you from the *Subscribers*, or some *Account* under their hands, of what they are about to do: And it seems they hope to act with *such Temper and Moderation as becomes their Function*: that is, to vindicate and encourage People every where, (so far as they have Interest and Power) to serve their *Ministers* as the People have done theirs at *Exeter*; make them *declare* and *subscribe*, or else *brand* them, *eject* them; say all that their *Suspensions* can offer, and then

treat them according to those *unchristian*,
unmanly Suspicions.

But to come to the *Things themselves* you have publish'd; methinks I plainly see the *Bookseller's* management in the whole. Who, but a *Bookseller*, would have gone to print the very *same List* of Names *twice* over as you have done? Would not the *Article* and the *Answers* have stood as well *together*, with the Names of the Subscribers set to *Both*? If any should have signed the *First Article* of the *Church of England*, without paying the *SAME REGARD* to the *Answers* in the *Assemblies Catechism*, one *Line* at the *End* of your *List* would have serv'd to *point out* who those were: And it could not require more than *one Line*, as matters now stand, to inform the World, that the *same Persons* subscrib'd *both*. But what should you do! there must be *Three Half-Sheets*, and the Price must be *Three-pence*. One would think you laid a mighty Stress upon *those Names*, and thought they would do mighty Things, to fill up so *many Pages*, and to make such a *Show* with them. And yet again, besides that *Trick* of a *Bookseller* last mention'd, you have shewn your Art in another
Trick,

Trick, tho' 'tis really a *Falshood*. Under your Head of PASTORS in and about *London*, you have set *William Lorimer* three times; when (as I am inform'd) he is *no Pastor*, nor so much as an *Assistant* or *chosen Preacher* to any Congregation, great or small. But you thought S. T. P. would look a little more gracefully at the *Top* of your *Lists*. Can any Body think that this is any other than a *Bookseller's* doing? Had you acted by the Direction of any of those *Ministers*, who had shewn so much exactness about the *Characters* and *Stations* of those who were to be admitted into their Counsels and Debates, they would have inform'd you better.

The next thing I shall remark, is, that you appear to be under some Mistake, or to have had some wrong Copy before you, in the *Names* you have put to the *End* of the *Letter* sent to *Exeter*. I have heard that the Reverend Mr. *Tong*, and Mr. *Robinson* were among the principal Correspondents of those who have manag'd the *Exeter* Affairs: Are you sure you are right in leaving out *both* their Names in the *Letter* that accompanied the *Advices*? If you should be right in this,

this, yet surely you must be mistaken in putting down the Names of so many *Independents* and *Baptists*: For 'tis well known the People at *Exeter* are greatly prejudic'd against both these. *John Nesbitt! Tho. Ridgley! Tho. Bradbury! John Asty! John Noble! Tho. Harrison!* to sign a *synodical Letter!* Surely, Mr. Clark, you are wrong. Mr. Nesbitt would have told you, this is contrary to the main Principle of the *Independents*: And if you had minded the Case of the *eject-ed Ministers* at *Exon*, which you your self reprinted, you would have found what little regard the *Exeter-managers* had to the *Anabaptists*.

But perhaps you will say what do I affect to talk at this rate for? If I observe the *Letter* writ by the *Gentlemen of Exon*, in *Answer* to the *Advices*, all I have said about those that sent them, will pass for nothing.

And I must indeed acknowledge, that the *Exeter LETTER* do's return *bearty Thanks* to those who had sent such *kind and Christian Advices* as happened to be conformable to the Sentiment of the *ejecting Gentlemen*, and to justify their managements. Let the *London-Advisers*
be

be of what Denomination they will, *now* their Counsels and their Letter shall be welcome: And *now* the *Exeter* men can *with comfort reflect on their conduct*, (shameful as it is in *the case*, &c.) when they find themselves supported by such *Declarers and Advisers*.

Well, Mr. CLARK, your Friends Mr. Peirce and Mr. Hallet, are, by what you have now printed, to be put out of all Hope of a *Restoration*. They are *ejected*; and those who have ejected them are *supported and comforted* in what they have done.

Thus stands the learned and laborious Mr. Peirce *disgraced*, — *discarded*, — and, as far as those men had it in their Power, *punished*, — for being *suspected* to be a *Heretick*: I say *suspected*, not *proved*. And this after he had shewn himself one of the most *considerable, useful, and peaceable* men in the *dissenting* Interest.

Thus the Reverend and pious Mr. Hallet is *cast out*, and *condemned* by his Brethren, after having (as I am informed) for above *thirty Years* approved himself a *faithful Minister*. And after he
has

has constantly and very frequently (as I have heard) declared against the *Arians*, yet he is now reproach'd and treated as one of them.

What pleasure could it be to you, Mr. Clark, to publish *Advices* and a LETTER that shall thus conspire to give up your *old Friends* to such *Treatment*? Have you printed so many things for Mr. *Peirce* that have gained you *Credit* and *Reputation*, as well as added to your *Purse* and your *Stock*, and can you be an Instrument of *his Afflictions* at last? Will you spread abroad the wrongful *Insinuations* of his *denying* the *Deity* of *Christ*, when you have printed those very things for him in which he so expressly declares himself to the contrary?

I have but one Fault more to find with you, and that is, in your Publication of the EXETER-LETTER, and then I shall conclude *mine*, viz. That you did not fill up your *last Page* by putting the Names of the *Exon-Managers* in *Capitals*: This I account a Fault, and since you have not so far honour'd them, I'll take the liberty to do it for you.

C

These

These are the MEN whose Names are distinguished among the Dissenters (and may they ever stand distinguish'd) for ejecting two of the most considerable Ministers in the whole Interest; as if they held Opinions which are heretical, when they were neither able to prove them guilty of any Heresie, nor to fix any particular Opinion upon them. These are the ever memorable Names.

JAMES WHITE.

BENJAM. BRINLEY.

ANTHONY VICARY.

SAMUEL MUNCKLEY.

FRANCIS LYDSTON.

THOMAS JEFFERY.

JOHN STEPHENS.

JOHN VOWLER.

EDM. COCK.

MARK BURRIDGE.

HENRY WALROND.

JOHN PYM.

And

And these following are the Reverend
MINISTERS, whose Declaration and Ad-
vices enabled the aforesaid GENTLEMEN
to reflect with Comfort on their Conduct,
finding it so agreeable to the Sentiments
of such wise and judicious Men.

William Lorimer, S. T. P.

Jerem. Smith.	David Rees.
Samuel Pomfret.	Tho. Mitchel.
Will. Tong.	John Nesbitt.
Ben. Robinson.	Rob. Bragge.
Tho. Reynolds.	Math. Clark.
Tho. Bradbury.	Tho. Ridgley.
Joseph Hill.	John Noble.
Tho. Harrison.	John Asty.
Daniel Wilcox.	Edw. Wallin.
John Newman.	John Foxon.
Ja. Earle.	James Anderson.
Tho. Loyd.	John Cumming.
James Wood.	John Killinghall
George Davy.	James Galloway.
John Skepp.	J. Lewis.
John Sladen.	Tho. Dewhurst.
William Curtis.	Isaac Bates.
James Matthews.	Mark Key.
Zach. Merril.	William Chapman.
John Beaumont.	Sam. Harris.
Francis Freeman.	Tho. Masters.

Edward

Edward Ridgway.	Ph. Gibbs,
Abra. Mulliner.	Will. Benson.
William Hocker, sen'	John Toms.
William Busbnel.	Peter Bradbury.
Stephen Crisp.	Thom. Charlton.
Peter Goodwin.	Henry Francis.
George Burnet.	Joseph Tate.
Harman Hood.	Richard Glover.
Will. M ^c Clatchby.	Emman. Ellerker.

How sad would it be, if, in the Turning of the Wheel of Providence, any of *these Ministers* should come to be serv'd as Mr. *Peirce* and Mr. *Hallet* now are ! Mark the End of these Things : And let these *Names* continue upon Record, *in perpetuam rei memoriam* ; as the Author of the *Noble Stand* has learnedly put it in his Title.

If you are not now convinced, Mr. *Clark*, that you have done wrong in printing your *True Relation*, &c. but will still go on to publish on *that Side*, you may expect to hear further from

Your unknown Friend.

Temple, April 23. 1719.
being St. George's Day,
a name that speaks for
Liberty and Peace.

F I N I S.

How sad would it be, if in the Turn-
ing of the Wheel of Providence, any
of these Ministers should come to be
serv'd as Mr. Pease and Mr. Haller
now are! Mark the End of these
Things: And let these Names conti-
nue upon Record, in perpetuum rei me-
moriam; as the Author of the Noble
Stanza has learnedly put it in his
Title.

If you are not now convinced, Mr.
Clark, that you have done wrong in
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will still go on to publish on that
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